THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold, there is a time appointed that all shall come forth from the dead." BOOK OF MORMON, ALMA 40: 4.

No. 36, Vol. 90 Thursday, September 6, 1928 Price One Penny

THE VICTORY OVER DEATH*

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

WHY SHOULD IT be thought a thing incredible with you, that God should raise the dead?

This question was put by Paul to King Agrippa when the Apostle stood a prisoner in bonds because of his testimony of Christ, about thirty years after our Lord's resurrection. At that time the Saints were persecuted on account of their persistent testimony of the Christ, crucified and risen. The powerful Sadducees of that day condemned the doctrine of a resurrection; the Pharisees professed vague concepts of resurrection of or from the dead, in the sense of their being some awakening of the spirit that had been asleep; but only those who had accepted the testimony of the Christ believed in the absolute and literal resurrection.

This day is observed throughout Christendom in commemoration of the greatest event of history—the coming forth of the crucified body of the Christ as the tabernacle of His immortal spirit, He a resurrected soul, the first Man to thus rise from death to immortality upon this earth—"the firstfruits of them that slept," "the firstborn from the dead." In this day of higher criticism, of skepticism and doubt, there are many of the learned and wise—learned and wise in their own estimation and that of their fellows—who proclaim the impossibility of any process of resurrection. Are not such men seeking to limit the power of God and to make Him a falsifier?

Can there be nothing but what we are able to understand and

*Address delivered at the fifth session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., Easter Sunday, April 8th, 1928.

explain as to means, mode and accomplishment? This would be a poverty-stricken world if it knew nothing but what man can explain and expound. Shall it be that because we cannot do a thing, we shall say it cannot be done, even by a higher power? The resurrection of Christ had been foretold; the predictions concerning His coming forth were literally and actually realized. Even those who were nearest unto Him were unable to comprehend His own prophecies concerning His resurrection, and at first doubted the fulfilment. After He had come forth from the tomb there were some of the disciples, aye, even of the Apostles, who treated the report as an idle tale. They could not comprehend that which had never been known to have taken place before. They lacked analogy; they had nothing with which to compare the unprecedented event, and resurrection to them meant much as it meant to the Pharisees.

AT THE TOMB—AS PREDICTED

On that Sunday morn, the third day after the body of the Christ had been laid away in the rock-hewn tomb of Joseph of Arimathea, Mary, the devoted woman of Magdala, and other women, had gone to the sepulchre to give tender ministry by external embalmment of the Lord's body. On the way they questioned how they would gain entrance to the tomb; as to who would roll away the great stone that sealed the entrance to the sepulchre. When they arrived they were astonished and affrighted; for notwithstanding the imperial seal of Cæsar that had been placed on the portal, in spite of the guard of soldiery, the tomb was open. There sat upon the stone an angelic being, glorious in appearance. He spoke to comfort them, but they were terrified; yet the angel said: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead."

They carried back the gladsome glorious word that the tomb no longer held the body of their Master; but the disciples could not understand, notwithstanding the fact that the Lord had predicted to them, and that but a few days before—the last of many declarations of that sort—that He would be slain, and that on the third day He would rise again. "Let these sayings sink down into your ears," He had said unto them of slow understanding and of seeming unbelief, as He told again of His impending death, with which on other occasions He coupled assurances of His rising from the dead; yet they questioned among themselves as to what He could mean by rising from the dead.

The events followed one another in rapid succession on that most memorable Sunday in all history. You know the record of the two disciples, not of the Apostles, Cleopas and a companion, who were wending their way along the country road, leading to

Emmaus; how another Traveler joined them; how their eyes were holden so that they recognized Him not; how He questioned them, not to gain information for Himself but to give them opportunity, as every true teacher gives his pupils, to express themselves. He asked them what was the subject of their solemn conversation, and they voiced their surprise that He, even if He were a stranger in Jerusalem, had not heard of the great events of the preceding few days. They told their story; then He expounded unto them the scriptures, even from the first, showing that it was necessary that Christ should suffer death, and that He was surely to come forth from the tomb, as the prophets had foretold—and yet the wayfarers recognized Him not. Not until they were seated at a table in the little cottage in Emmaus, not until the honored Guest whom they had invited to tarry with them broke the bread and blessed it, did they know Him. We are not told whether perchance they caught sight of the nail-prints in His hands, or whether they were moved by remembrance of other similar blessings, voiced by Him and heard by them before, or by what circumstance it was, but they knew Him, and He vanished from their sight.

MANIFESTATIONS TO THE DISCIPLES

The two men hastened back to Jerusalem, where ten of the Apostles and other disciples had assembled, locked in, by way of precaution against possible intrusion by some of the many enemies who were seeking their lives. They told their story to the newly arrived disciples. He is risen! He has appeared unto Simon, they declared; and while the little company talked and rejoiced together the Lord stood there amongst them, and they were sorely frightened. They had talked of His having been resurreeted, of His having come back to life, and yet they were afraid. They thought they saw a ghost! He calmed their fears. "Peace be unto you. . . . Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And yet they could scarcely believe for the joy of it! The demonstrated fact seemed to them too good to be true. To make plain that He was a corporeal being in the sense of having a tangible body, no mere outward shape or semblance only, He asked if they had anything to eat, and they brought honey and other food to Him and He did eat before them, demonstrating that His body was complete, with internal organs as well as external parts.

Can a resurreeted being eat food of earth? A resurrected being can function upon any lower plane. A resurreeted personage can do anything that a mortal personage can do, and much besides.

One of the eleven, Thomas, was absent; and when they told him what had taken place he could not believe. He was yet skeptical. Don't blame him. We know not what tradition was doing in his

mind. We may not know the limitations of his powers of understanding; but he was very much like some people of this day. I can't believe it, he said in effect, not until I can see, not until I can feel His hands and His feet—I shall have to examine those wounds and thrust my finger into his side before I can believe.

After eight days, that is to say, a week later, the next Sunday, which day of the week thenceforth became the Sabbath, the Lord's day, Christ appeared unto them again and Thomas was there. It was an affecting occasion: Thomas, come, see and feel! Thomas, convinced, bowed in worship, exclaiming only: "My Lord and my God." "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

TO THE REALM OF THE DEAD

Through the ministration of the Spirit of wisdom and knowledge, of light and truth, Christ had predicted what He would do while His body lay in the tomb. Read for yourselves those scriptures. But a short time before the crucifixion He said unto the people: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." A reiteration of the sublime principles comprised in that scripture has been made in this modern day, and the two resurrections are spoken of by the voice of the Lord to Joseph Smith as the resurrection of the just and the resurrection of the unjust. Furthermore it has been declared that all who have breathed the air of earth, all who have tabernacled in bodies composed of the elements of this planet, shall be resurrected. The separation of spirit from body is but temporary.

LUCIFER'S DESIGN FOILED

You know the great plan that was laid in the councils of heaven before the earth was framed, that men should be sent upon the earth, that is, the spirits of men, to take upon themselves bodies. Lucifer, a son of the morning, and his followers, comprising a third of the spirit-hosts, had opposed the plan that the Father had proposed, and he and his followers, Lucifer and his angels, were cast out upon the earth, and straightway they sought to nullify the Father's decree and to destroy those bodies into which the preexistent spirits would enter to work out their mortal probation. Lucifer, known upon earth as Satan, gained a temporary triumph; he succeeded in bringing death into the world, and doubtless there was rejoicing amongst his demon subjects. What would become of the great plan of giving those spirits bodies upon the earth when death had come in and had forced a separation of spirit and body, and had brought the body to decay,

resolving it into its elements? What now would be accomplished by the decision of the council in carrying out the plan of the Father?

CHRIST'S ATTRIBUTES—HUMAN AND DIVINE

Separation of spirit and body was foreseen and provided for, for in due time came the Only Begotten Son of the Father, the only Being who has ever walked the earth, from Adam down, not the child of two mortal parents, father and mother. Christ, the Son of a mortal woman, but not begotten by a mortal father, combined within Himself the powers of Godship and the attributes of mortality. How else can we explain His own declaration that He had life in Himself? Consider His words as part of that sublime sermon on the shepherd and the sheep, in which He made plain that He was the good shepherd and the only true shepherd of the Lord's flock. He said unto the people: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." And He added this comment regarding His power, capacity and ability: "This commandment have I received of my Father"—by which we may understand that from His Father He had derived, by heredity, the power to rise from mortality to immortality.

He could have said: From my mother I have inherited the power to die, for she was a mortal woman; and from my Father, who was no mortal man, I have received this power to hold death in abeyance. I have power to lay down my life and I have power to take it up again. No man can kill me until I am ready, not until my hour shall come and I shall give up my life. I am here for that foreordained purpose, as a consummation of this part of my work.

He followed His work to the end. We read that when He was able to utter those words of triumph—and they must have been words of exultation to Him: "It is finished", that He "gave up the ghost." Oh yes, they killed Him; that is, they killed Him from their point of view, but not until He had finished His work did He relinquish His life. While He lived among men, He was pre-eminently the Man among men. So during His period of disembodiment He was preeminently the Spirit among spirits in the realm of the disembodied. To them He went and opened the work of preaching amongst the spirits who had lived in bodies upon the earth, men and women who had died.

The resurrection of Jesus Christ was absolutely literal. He took up that body from the tomb as it had been laid down, for it had been predicted that He should not see corruption. The body bore all the marks of the crucifiers. So shall the resurrection of everyone be literal in this sense—that although these bodies go to decay,

by the power of God shall all their essential parts be brought together again. When we stand before the bar of God we shall stand with body and spirit reunited, inseparably connected, and it is through the union of spirit and body, inseparably united, that a fulness of joy is made possible.

Such is the Lord's plan to bring about the immortality and the eternal life of man. Immediately following, or soon after the resurrection of Christ, many of the righteous dead came forth from their graves and were seen by mortals; other resurrections have followed, according to the appointed order in the resurrection of the just. Christ came thus and robbed the grave of its victory, assuring the eventual resurrection of all the sons and daughters of God who have tabernacled here upon earth.

Let us rejoice on this Easter day, commemorative of the coming forth of the Christ from the tomb. It falls this year very close to the actual anniversary.

Easter, as you know, is a movable feast, fixed by decree of the Catholic Church. But this year it falls very close to the actual day on which the Christ came forth from the tomb. We have great reason to rejoice in the glorious blessing of the resurrection that is assured unto us. We should know further that during the period of our disembodiment we are not to be inactive. We have to follow up the work of the Lord among the disembodied, even as we are commissioned to do His work here upon the earth. Death is no overwhelming change by which the spirit loses its power of thought, or other of its God-given attributes. The spirit retains such and is active in the world of spirits, and will so exist and function until the time for the reunion with the body, when the work reserved for that stage of human progress will be taken up.

MAN IS ETERNAL

Great is the plan of God with respect to His children; it extends through the eternity that lies beyond. Right thankful should we be for the knowledge that has been given to us through revelation. Man could never have attained to a knowledge of these glorious truths by his own reasoning, by deduction or original conception. There are truths that man cannot find out; they have to be given unto him, cardinal, basal truths; and this is one of them. Forget not that we are eternal! We had an existence before we were born. In that existence you were you and I was I, before our spirits entered into these bodies. You will be you and I shall be I after the change called death befalls us. We shall maintain our identity, or it shall be preserved unto us, through and beyond the resurrection; for we are eternal! How could it be otherwise, when we are the children of the Eternal One! Let us rejoice in this knowledge, which surpasses the wisdom of men, and shape our lives accordingly. To this end I humbly pray, in the name of the resurrected Lord. Amen.

THE "JOSEPH FIELDING" PERIOD

Elder Richard L. Evans

From April, 1838, to April, 1840, may conveniently be termed the "Joseph Fielding" period in the British Mission account: for between these approximate dates that earnest disciple of truth—Joseph Fielding—held presidency here, with Willard Richards and William Clayton as counselors.

As the winds carried the good ship *Garrick*—with Heber C. Kimball, Orson Hyde and Isaac Russell aboard—out of the River Mersey, and out of sight, on April 20th, 1838, a sense of heavy responsibility settled upon the shoulders of the three brethren in whose charge had been left the duties and cares of presidency. A stout support upon which they had leaned heavily had been removed—for Apostle Heber C. Kimball had been both father and brother, both spiritual and temporal adviser to them.

They, true men of God that they were, realized, however, that it was not in any man or group of men that their strength lay. It was an opportune time to demonstrate that the cause they represented was not of man's making, but of God's bidding. Their further labours in Great Britain were fraught with success, but by no means were they characterized by tranquility.

Enemies of the Church in Great Britain at that time made the same mistake that enemies of the Church of Christ have always made. They planned the time and nature of their attacks according to the movements and supposed strength of men, not admitting as a factor in their calculations the vital force—the power of God, which verily has carried this work until now, and which insures its ultimate triumph.

A SLANDEROUS PUBLICATION

The time was ripe, so thought mischief-makers, to launch an attack. Before Heber C. Kimball and his fellow travelers had sailed, the first onslaught came. Previous to this time the brethren had been frequently, sometimes violently, opposed. Falsehood and calumny concerning them and their work had been circulated. Comments upon their activities had appeared in the public Press; but few of the now well-known slanderous lies had found their way into print. However, about the 15th of April, 1838, in the region near Longton, Lancashire, a Methodist minister, known as the Reverend Richard Livesey, offered for sale an anti-"Mormon" pamphlet. Speaking of the incident, a later account published in the first volume of the *Millennial Star* over the names, Heber C. Kimball, Orson Hyde and Willard Richards, makes the following comment:

(*Continued on page 571*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 6, 1928

EDITORIAL

OVERCOMING

THE RAILROAD TRIP between Oslo and Bergen, Norway, is worth a long journey. It presents scenic views of unsurpassed grandeur and beauty combined, and offers the observant traveler an explanation of the vitality and value of Norwegian people and culture.

From Oslo the railroad runs for several hours through rugged uneven country covered with forest, moor or farms. The wealth of vegetation, the rich forest covering, the abundance of flowers, the far-flung glow of the heather, and the bright dots of farm houses please the eye exceedingly.

After some hours, the fjord country is reached, and a stupendous panorama is unveiled. The fjord, placid as glass, has pressed itself in among the mountain valleys, now narrow, now wide, now lake-like. The tree-covered mountains, often sheer, rise thousands of feet above the fjord. The railroad hangs on the mountain side, a dizzy height above and an awful depth below. The train winds and twists and turns as it follows the mountain side. Nearly two hundred times it rushes through short tunnels. The traveler doffs his cap to dreamer, engineer, capitalist and state who made this railroad possible.

Far down by the water's edge human habitations and cultivated spots begin and climb upward, seeking every place that may be utilized for the support of a family. In varied and pleasing succession appear little houses, clean and well painted; tiny farms, in forest clearings, on steeply sloping land; flower gardens; and the man and woman and lad at work in the field. The frequent rains make it necessary to lift the hay on specially made drying racks, looking in the distance like long snakes, where it is turned and turned until dry enough for storage. All other agricultural operations are made difficult by the prevailing conditions. Fish taken from the fjord below and a sparse harvest from the land, make a meagre living possible. In the midst of most magnificent scenery, man must struggle earnestly for his existence.

Yet, for thousands of years, with a written history of a thousand years, people have cultivated the lands of Norway, fished in the fjords and off the coast, and have lived joyfully. From among these contestants with Nature for a subsistence, have come gifts to humanity, in literature, music and art, in science and govern-

ment. National character and inborn power have been strengthened by the stern environment. Where there is just enough to go around, men become industrious, thrifty and honest. In a country where all have to strive, the common man becomes the dominant figure. Liberty is the product of toil. The somewhat stubborn land and climate seem to have contributed to the making of a people of integrity and high ideals, useful everywhere in advancing the world. The mountains and the fjords have spoken to them and given them vision.

Humanity, whether as nations or individuals, has made too much of its material difficulties. Man must have bread; but in the most bountifully blessed land, poverty persists if rivalry for material advantage is a main concern of the people. The effort to conquer opposing forces makes men better able to provide for their needs. The person who does not have to struggle becomes flabby of body and mind. Such resistance and overcoming create spiritual impressions that help form characters of power. God's first command was not one of ease.

Humanity has made too little of its spiritual needs. The overcoming of material obstacles may contribute to physical well-being, but does not necessarily provide peace and happiness. The purpose of bread is but to serve the house of an immortal spirit. "Man shall not live by bread alone." Spiritual food and exercise form the larger need of life. The greatest battles have been and should be fought within the human breast. To keep the soul from sterility is more important than to compel the land to yield fruitfully. And, to overcome spiritual resistance is to build a rich soul and a happy life. Besides, spiritual conquest, the subjection of the human will to righteousness, makes all material conquest easier.

The message of the Gospel is one of happiness and joy; nevertheless, in the eternal order of things, the blessings of the Gospel, which are the blessings of every-day life, can be won best by making our souls active in God's cause, through resistance to evil and obedience to righteousness. If more attention were given to spiritual possibilities and less to material hardships, more happiness would be secured. Was this in the thought of the Saviour when He said "I am the way, the truth, and the life"?

Thus came the thoughts on the express train from Oslo to Bergen.—W.

THE DELUSIVE IDEA that men merely toil and work for the sake of preserving their bodies, and procuring for themselves bread, houses and clothes, is degrading and not to be encouraged. The true origin of man's activity and creativeness lies in his unceasing impulse to embody outside himself the divine and spiritual element within him.—FROEBEL.

A BRIEF STAY IN THE SWEDISH CAPITAL

In a missionary career there are days that will live long in memory—days of rejoicing, of spiritual feasting, when, in an exceptionally high degree, the beauty and magnificence of this great latter-day work can be felt. Just such days were those spent by President John A. Widtsoe with us in Stockholm.

Upon President Widtsoe's arrival, Saturday evening, August 18th, he was interviewed by the editor of one of Stockholm's leading newspapers. As a result of this interview a long article concerning his life and his visit to the Swedish capital, together with his photograph, appeared in the Sunday morning edition of *Stockholms Dagblad*. Another journal, *Dagens Nyheter*, also published an article.

All the missionaries of the Swedish Mission were called in to attend a Summer Conference, which began Sunday morning, August 19th, and continued until Tuesday evening, the 21st. The chapel was beautifully decorated with flowers and leaves, and with the American and Swedish flags. The effect produced was in complete harmony with the wonderful occasion. Each meeting was well attended by Saints and friends from near and far.

The influence of the Spirit, the teachings and instructions, the excellent music by the Stockholm choir, the individual solos, the commendable M. I. A. and Relief Society programs, and the humble, yet powerful testimony of Dr. Widtsoe, voiced in the language of the country, strengthened the testimonies of the Saints and confirmed their determination to serve God and to hold His laws and commandments inviolate, and deeply impressed the many investigators and friends who were present. On Sunday afternoon President Widtsoe and the missionaries were invited to attend a dinner prepared by the Stockholm Relief Society.

More than one thousand fifty persons attended this conference. Two were baptized into the Church.

An inspiring missionary meeting was held Monday morning for nearly five hours. Each of the missionaries there assembled bore humble and convincing testimony of the truthfulness of this work, and reported individual experiences. In conclusion President Widtsoe gave counsel and instructions. He emphasized the thought that the missionary comes first, members second, and investigators third, with respect to keeping the commandments and covenants of our Lord and Master, Jesus Christ. After lunch, the missionaries assembled at the studio of one the members, and a group picture was taken.

During his stay the visiting President expressed his admiration for the Swedish people, particularly members of the Church. Much of his time was taken up in buying books containing genealogical records.

Wednesday evening, August 22nd, President Widtsoe left for

Paris. Shortly before the train started, members of the choir and missionaries sang "God Be With You Till We Meet Again." As the last strains softly floated away, in an impressive silence that had fallen upon the station platform, the train slowly pulled out, bound for other lands.

Stockholm, Sweden, August 24th, 1928

GIDEON N. HULTERSTROM, Mission President

THE "JOSEPH FIELDING" PERIOD

(*Concluded from page 567*)

When Elders Fielding and Richards had returned to Longton [after April 20th, the day on which farewells were said in Liverpool] they found a pamphlet purporting to be by the Reverend Richard Livesey, a Methodist minister who had spent some time on a mission in the United States, as he says; and having nothing more important to attend to during his mission, it appears that he spent his time gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to [compile] his heterogeneous mass of trans-Atlantic lies, and form the wonderful production of the Reverend Richard Livesey's tract against the Latter-day Saints, it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England, but since which he has found servants in abundance to assist in this nefarious merchandize of his heart's delight.

The Reverend Livesey's pamphlet did not enjoy a ready sale, however, as he contradicted himself several times in introducing it before a public congregation. At first he had denied any knowledge of the Latter-day Saints in America. Later, when he thought the time opportune, he brought the pamphlet forth and publicly declared that he had found the subject matter accidentally in some old papers in his trunk. In the course of the same address he stated that he wished the people to buy it because he had "been at great expense to procure the materials for writing it." It is said that his hearers retired.

Such works fall with their own weight.

INSTRUCTION AND ORGANIZATON

The members in Great Britain at this time were comparatively young in the faith, and uninformed as to the doctrines and procedure of the Church, beyond the first principles and ordinances. To instruct them, and to put the machinery of the great Church organization into working order, were the first tasks of Joseph Fielding and his brethren. For some months this occupied their time to such an extent that they were hindered in the work of proclaiming the Gospel. Consequently growth was not as

rapid as formerly; but the branches continued to gain numbers steadily.

An incident that culminated in early October is amusing, despite its serious nature. Sister Alice Hodgin, of the Preston Branch, was the first member of the Church in Great Britain to die. She passed away September 2nd, 1838. The usual services incident to death were attended to by the Latter-day Saint missionaries. An entry from the 1840 *Millennial Star* account quoted above makes the following comment:

> Sister Alice Hodgin died at Preston on the 2nd of September, 1838, and it was such a wonderful thing for a Latter-day Saint to die in England, that Elder Richards was arraigned before the mayor's court at Preston, on the 3rd of October, charged with "killing and slaying" the said Alice with a "black stick", etc.; but was discharged without being permitted to make his defense as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

THE CASE OF THOMAS WEBSTER

Mistaken notions of the doctrines and practices of the Church, and of the authority of the brethren in whose care the Mission had been left, coupled with differences of a personal nature, contributed to the disaffection of some. This ultimately led, when the offenders made no show of repentance, to the excommunication of several. Among this number was one Thomas Webster. He had been a member of the Preston Branch in good standing, and is described as a man of ability, pleasing personality and apparent integrity. On April 13th, just a few days before sailing for America, the spirit of prophecy rested upon Heber C. Kimball and he was led reluctantly to pen a few lines to the effect that Brother Webster would depart from the faith and become an enemy to the people of God. When he did, instructions were given that the prophecy should be opened and read to the congregation as a warning to all.

This letter was read by Joseph Fielding and Willard Richards, and then sealed, so that no others should know of its contents until its fulfilment. The sealed epistle was marked and examined by Brothers William Clayton and Arthur Burrows, and placed in safe keeping.

Because of this foreknowledge, Brothers Fielding and Richards were particularly anxious for the welfare of Brother Webster. They earnestly instructed him and prayed for him. He grew in wisdom and favour. Soon, however, a change was apparent. He became ambitious for office and authority, and began to criticize affairs in general. At length he brought open charges against the presiding brethren, which he could not substantiate, or which were of no consequence. He was then called upon to acknowledge his error or to cease officiating in his calling, both of which he refused to do.

On the Sunday following, he administered the Sacrament in a private home to six people, one of whom had not been baptized, and one of whom had been excommunicated. For this defiant action, and other counts, he was excommunicated.

Because of his popularity, Thomas Webster might have carried many of the Saints into error with him, but the sealed prophecy was opened and read to the congregation, the witnesses of its genuineness testifying of its origin. This voided the influence of Thomas Webster with the members, and further strengthened their faith in the divine direction of the Church.

This disturbance occurred in September and October, about six months after Heber C. Kimball had left the Mission.

Having formerly ignored opportunity to state his case in public meeting, his subsequent request to do so was refused. He then felt it his duty to "expose Mormonism." Placards to the following effect soon appeared about Preston: "A lecture will be delivered at Mr. Giles' Chapel, to expose Mormonism, by Thomas Webster." This appointment he filled, but with negligible effect.

Unrighteous ambition and malicious criticism of authority were ever the forerunners of downfall.

THE MANCHESTER BRANCH

On October 19th, 1838, William Clayton gave up his business pursuits and devoted himself wholly to Church activities. His first move after this worthy action was to proceed to Manchester. To him is accredited the first preaching of the Gospel message in that great manufacturing town of the English Midlands. The Lord prospered him in his labours. Many believed and were baptized, and a healthy, vigorous branch was soon organized.

Willard Richards had been designated by revelation given to Joseph Smith at Far West Missouri, July 8th, 1838, as one to be ordained an Apostle. This information was not transmitted by letter, but had been made known to him also by revelation. Of the calling, however, he told no one; but it appeared from that time, says the Prophet Joseph Smith, that "the devil seemed to take a great dislike to him, and strove to stir up the minds of many against him."

To begin with, Elder Richards was in poor health for a time. For this he was criticized. Then, in September, 1838, he had married Miss Jennetta Richards—the first person confirmed in the British Mission, it will be remembered. The following entry appears in his journal:

> September 24th, 1838, I married Jennetta Richards, daughter of the Reverend John Richards, independent minister at Walkerfold, Chaigley, Lancashire. Most truly do I praise my Heavenly Father for His great kindness in providing me a partner according to His promise. I receive her from the Lord, and hold her at His disposal. I pray that He may bless us forever. Amen.

This marriage tried the shallow faith of many, and called forth cutting criticism. Under entry of March 9th, 1839, the Prophet Joseph Smith wrote:

Some were tried because his wife wore a veil, and others because she carried a muff to keep herself warm when she walked out in cold weather; . . . to gratify their feelings she wore the poorest clothes she had, and they were too good, so hard was it to buffet the storm of feeling that arose from such foolish causes. Sister Richards was very sick for some time, and some were dissatisfied because her husband did not neglect her entirely and go out preaching; and others, that she did not go to meeting when she was not able to go so far.

From such little things arose a spirit of jealousy, tattling, evil speaking, surmising, covetousness, and rebellion, until the Church but too generally harboured more or less of those unpleasant feelings; and this evening [March 9th, 1839] Elder Halsal came out openly in council against Elder Richards and preferred some heavy charges, none of which he was able to substantiate.

Such petty meanness is not consistent with membership in the Church of Christ.

From the pulpit Elder Richards invited any who had grievances against him or his wife to come to him and state them, and let him acknowledge the fact if he had erred. Only one came, and he to acknowledge his own error in passing judgment without cause.

CONCERN FOR THE CHURCH IN THE NORTH

During this period the Church in America was experiencing bitter trials and persecutions. The Saints were being driven and mobbed particularly in Ohio and Missouri, and apostasy claimed many, among whom was Elder Isaac Russell.

Loving his British brethren as a father his children, and fearing lest Isaac Russell should influence them for ill, Heber C. Kimball sent a message to the presidency of the British Mission, which reached them early in May, 1839. It follows in part:

I have only received two letters from you since I came here. If you knew the feelings I have for the welfare of that people your pen would not be so idle. May God stir you up to diligence to feed His sheep; for they are the children of my begetting through the Gospel. Think it not strange that I speak thus, for you know the feelings that a father has for his children.

. . . .

Mobs are common in this country; it is getting so that there is no safety anywhere in this land. Prepare yourselves for trouble wherever you go, for it awaits you and all others that love the Lord and keep His commandments.

Brethren, I want you to go to the north where Brother Russell laboured, and see what situation the Saints are in, for I have some fears about

them. Go and strengthen them in the name of the Lord, for I think that Russell is leading them astray.

Brethren, I can truly say that I have never seen the Church in a better state since I have been a member of it. What there are left are firm and steadfast, full of love and good works.

They have lost all their earthly goods, and are now ready to go and preach the Gospel to a dying world!

Upon receipt of the above, Willard Richards departed for Alston, to find that Elder Russell had written a misleading letter to the Saints there, a copy of which he secured.

The Prophet Joseph Smith writes:

Elder Richards, being led by the Spirit of God, soon unfolded the sophistry and falsehood of this letter to the convincing of the Saints in Alston and Brampton, so as to entirely destroy their confidence in the apostate Russell, although they had loved him as a father.

PROGRESS DESPITE OPPOSITION

While the hardships of the Saints in Britain at this period may not be compared for severity with those of the Saints in America, still, there was much to contend with in this land. But then, hardship, dealt by an unbelieving world, has ever been the lot of truth's allies. Progress in the face of stubborn opposition is one of the things that puts the very stamp of divinity upon this work.

Steady gains were made by the Church in this land, despite all difficulties. Besides the organization of the large Manchester Branch, through the efforts of the presiding brethren and local missionaries, among the latter being John Moon, Thomas Richardson and Elder Wilding, the Gospel was established in the vicinity of Stockport, Bolton, Salford and Burslem.

During this period, too, the Gospel was taken into Scotland, an account of which will appear later.

In April, 1840, the brethren who laboured for the cause of truth in Great Britain during the "Joseph Fielding" period were able to report increased membership, more branches and a sound spiritual condition throughout the Mission.

FROM THE MISSION FIELD

Doings in the Districts: *Nottingham*—At a baptismal service, held at the open-air baths, Eastwood, on Sunday, August 19th, four persons were baptized by President Rulon W. Stevenson and Elder Vilace L. Radmall, and later confirmed at a special service by President Stevenson and Elders Radmall, Joseph E. Whitehead and resident Elder Joseph Allen. A brief and appropriate address was delivered by Elder John P. Hopkinson.

Scottish—The "Perth Project", launched August 15th, and participated in by all the Scottish District missionaries, terminated fittingly on the evening of August 21th with an indoor meeting attended by between one hundred seventy-five and two hundred persons. Between the above dates each missionary worked with Paul-like zeal and enthusiasm to carry the Gospel message to every inhabitant of the one-time Scottish capital.

Sheffield—Genealogical classes were organized under the direction of Elder H. Gardell Jacobson in the Doncaster, Sheffield and Barnsley Branches on August 22nd, 23rd and 24th, respectively. Much enthusiasm to join in this vicarious work of the Church was shown at these times.

Branch Conferences: Of the Doncaster Branch, Sheffield District, on August 19th. In attendance were District President Cecil B. Kenner, Traveling Elders Merlan G. Wood, Joseph S. Savage and Jay M. Smith, and Branch President George W. Thompson. Answers to the all-important question "What Are We to Believe?" served as the conference theme.

Of the Sheffield Branch, Sheffield District, on August 26th. District President Cecil B. Kenner and other missionaries of the District were in attendance, as also Branch President George H. Bailey. A review of Book of Mormon scenes dealing with the exodus of Lehi and his company from Jerusalem was presented by the Sunday School.

DEATHS

DOBSON—Maria Dobson, mother of Sister Maria Dobson of the Bradford Branch, Leeds District, died on August 18th at the age of sixty-nine. Funeral services were conducted at the Undercliffe Cemetery Chapel on August 22nd by Elder James O. Hawkins, who also dedicated the grave. Elders Heber M. Fackrell and Kendall H. Curtis were the speakers.

MARRIOTT—Brother Frank Marriott of the Mansfield Branch, Nottingham District, passed away on August 23rd at the age of thirty-five. Brother Marriott, who held the office of a Priest, had been actively engaged in Church work for many years. Funeral services were conducted on August 27th by Elder Joseph E. Whitehead. President Rulon W. Stevenson spoke at the graveside, and Elder Stanley W. Layton dedicated the grave.

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN